

A  
**NEW PLEA**  
 FOR THE  
**PARLIAMENT:**  
 AND THE  
 Reserved MAN resolved:

*From the serious consideration of the state of*  
 the Controversie between the KING and the  
 PARLIAMENT.

Together with  
 Severall Answeres to some common Objections  
 about this SUBJECT.

As also, Advice to those who are yet unsettled in  
 their thoughts hereabout.

By a Wel-willer to KING and PARLIAMENT.



**A**S Zeale without Knowledge argues the weaknesse of the Head; so doth Knowledge without Zeale the rottennesse of the Heart: the lightnesse of the Head, and the unsoundnesse of the Heart, are the two Epidemicall Diseases of this Kingdome: Ignorance and Hypocrisie, as they are the greatest Enemies to Truth and Piety; so are they the chiefe causes of the Kingdomes misery: all men would seeme to be what few men are in truth: but though Dissemblers are great in number; yet are the Upright stronger in power: there is nothing that hath more pretended Friends and reall Enemies then Peace and Truth: though the Heart of the wicked hateth the *Power*, yet the conviction of their Head would faine palliate their wickednesse with the *Forme* of Godlinesse: all would weare RELIGIONS Livery, but few will observe RELIGIONS Lawes; if Piety be good in profession, it is better in practice; but the profession commands almost every man, and the practice scarce any at all: of the things of this World men had  
 A rather

rather have the substance than the shadow ; but of the things of Heaven , the shadow gives generally better content than the substance; the *forme* rather than the *power* of Godlines : every man by profession will make Christ a King ; but by practice crowns him with *Thornes* ; the Gospel and the Kingdome have few Enemies in shew, but fewer Friends in truth.

*The whole Kingdome is divided into two parts, both professing contention for one common Cause ; every man hath his Sword in his hand, and would fight for God and the Kingdome, but knowes not where to ranke himselfe : Law and Religion the Kingdome and Gospel are the mutuall pleas of each party ; who but a villaine will fight against his King ? who but a Divell will fight against his G O D ? who but a Rebelle, will strike at his King ? who but a Rascall will strike at his Country ? A good King is the breath of our nostrills, the God of goodnesse, the life of our soules ; our Kingdome is divided ; so saith King and Parliament ; it cannot long stand ; so saith God and Reason : our Kingdome is in danger, so saith King and Parliament ; we must not sit still, so saith Law and Conscience : I would defend both, and offend neither, but if I now sit still I am not a friend to either ; here are two A-mies each against other to which to joyne my selfe I know not whether ; I am called to help by the one and the other, and therefore I must not now be a Newter, they both professe they fight for to preserve the same Religion, the same Law ; I must not judge the heart, what shall I doe ?*

1. For resolution of this doubt, let us consider these 2. parts.

First what is this } 1. Law ?  
2. Religion ?

2. How may I most probably judge, which party is cordiall, with whom I ought to joyne my selfe ?

First by Law, as is controverted, is meant, all those former A<sup>c</sup>t<sup>s</sup> of Parliament never yet reversed, together with the Priviledges of Parliament, (the fountaine and life of Law) the chiefeest whereof, is to reverse, repeale ordaine and enact, what Lawes and Statutes, old and new, they shall think fit, for the present benefit and welfare of King and Kingdome.

This is the Law now in controversie, viz The Statute Law of the Land, the Power and Priviledge of Parliament, which is the great Inheritance of the Kingdome and that which doth distinguish us from slaves and vassalls.

Secondly, by Religion is meant the Doctrine and Discipline of the Church of God; as they have, and shall finde it agreeable to the word of God.

This is that Religion which they both say they fight for:

*God and the Kingdome ; is this the Cause ? Religion and Law , is this the Quarrell ? Piety and Humanity: grace and ingenuity will not admit of an unworthy neutrality. I will fight for God, for I had rather die a believing Christian, than live an Atheist, or Papist: I will fight for my Country, for I had rather die a free-man, than live a slave or vassall ; but if both Parties fight in the behalfe of the same Cause, whence is the rise of the Quarrell ?*

The Parliament affirms their Adversaries to be a Malignant Party, which often apart and now together do strongly oppose the life and power of Religion and Lawes, and this is affirmed by the adverse Party against the Parliament.

*Both affirme the same thing, I am where I was, I cannot judge the heart, what shall I doe ?*

For further direction herein, consider the second Part, and that is.

How may I judge which Party is cordiall, with whom I ought to joyne ?

For Answer hereunto, consider two things.

First.



First, who and what are the Parties on each side.

Secondly, what are their practises in the managing of their Quarrell,

First, for the Parties on each side: On the one side, wee have a lawfull free-chosen Parliament, consisting of the King, Lords and Commons of the Land: we will not understand the King as the head of a Faction) we have moreover all knowne, godly learned Ministers of the Kingdome, together with all godly consciencious People, both Gentry and Commons, of all sorts, ranks, and conditions whatsoever.

2. On the other side, we have most of the Papists of the Kingdom, many whereof are chiefe Commanders, together with the Popish partie of Lords, Gentry and Commons, with all the Prælatie Faction of Bishops, with their Dependents, all Popish, superstitious, idle, debaish, scandalous Ministers, Priests, and Cathedrall singing-fellowes in the Land, with divers proclaimed Traitors, once fled from the Justice of the Parliament, and now in great power and Office in their Forces? as also some lately in Rebellion in Ireland, together with the *quondam* grinding oppressing Judges, Patentees; all Delinquents, never Parliament proove, with many ignorant, filly and not a few cursing, swearing, banning, blaspheming wretches of all qualities from the Kings Court, to the Country Cart. These are the Parties on each side.

*Are these the Parties? Malignity in the one party is as hard to be beleived as Sincerity in the other: that the one party should intend mischife, and the other preservation to Law and Religion; it is hard to say which is the greatest wonder, that there should be such a generall Apostacy from Religion, and morality to basenesse, and impiety, as is implied in the Parliaments party, was never knowne, no not in the dayes of Julian; and such a generall conversion from prophannesse, and malignity, to grace and ingenuity as is implied in the second party was never knowne, no, not in the dayes of Peter, that such an Apostacy of the one party, and such a conversion of the other should at once meet together, seemes as strange, as if the Inhabitants of Heaven and Hell, should change qualities and habitations; well, once Angells, are now Divells, once Divells, are now Saints the later dayes shall produce great matters of this nature, the first shall be last, the last shall be first, I am still where I was, how shall I judge? For further direction herein:*

Consider secondly, having seen the Parties; what are their practises in the managing of the Controversie; here let us observe two things.

First, how each Enemy hath beene detected to other.

Secondly, how each Enemy hath proceeded against other.

First, the Parliament Party &c. by the severall complaints, cries and Petitions of the People for redresse, hath found out their Adversaries, utterly malignant against Religion and Law.

Religion, in Doctrine in Discipline.

In Doctrine, they affirme and appeale to the knowledge and experience of all men to give testimony to the truth hereof, that their Adversaries in the chief and prime Leaders, have for a long season endeavoured to undermine the fundamentall points of the Protestant Religion, by silencing our godly, learned and painfull Ministers by corrupting our Universities with Popish and Arminian Governours in most Colledges, by placing superstitious, idle, scandalous ignorant, non-resident and non preaching Ministers, throughout the Kingdome; by committing the power of Printing and the Key of the Presses, in-

to the hands of Popish, Prælatieall, Arminian Domestick Chaplaines; by tolerating and countenancing Preaching and Printing Popish, Arminian, and licentious Tenents; that the Pope is not Antichrist, nor Rome Babilon; with the like Popish Tenents, that men may fall from grace, and be for Heaven to day, and for Hell to morrow; with the like Arminian Tenets: That Sunday is no Sabbath, and men may spend it in pastimes and sports, with such like licentious Tenets &c.

Thus they have beene malignant against the Doctrine of the Church in Discipline.

Secondly, they likewise affirme (with the like appeale) to the knowledge of all men, that their Adversaries have been alwaies malignant unto Religion, as in Doctrine, so in Discipline; by prescribing altering and corrupting Formes of Prayer in the Church, by turning Tables into Altars, and placing greater degree of holines in one part of the Church than another; by commanding cringings, bowings, duckings; by introducing many gewgawes, and ridiculous Innovations of Copes, Pictures, Crucifixes, Croiles, Candlesticks, Tapers &c. into the worship of God. Thus they say, they have been malignant against Religion, in Doctrine, in Worship.

Secondly, they have discovered their Adversaries malignant against Law, by endeavouring to bring in an Arbitrary Government as is evident in the charge of *Strafford* and *Canterbury* prime *quondam* agents of this present Faction, which hath had a being and a working in *Capite* long agoe; and we know that *operatio alicuius rei consequitur esse rei*; by pleading for and pressing Ship-moneys, Coat and Conduct money, Arbitrary taxations, Monopolies, Patents almost for every thing, by retarding Parliaments, (the onely remedy of the Kingdomes misery) before we had one, by endeavouring and bringing to passe the dissolution of them when we had any; and now the destruction of this present Parliament, which they cannot dissolve.

Thus the one Party hath discovered their Enemy.

Secondly, the other Party affirme the same against the Parliament, &c. *viz.* that they are enemies unto Religion, and unto Law: unto Religion: here they alleadge nothing in point of Doctrine, but for Discipline; they say that they goe about to alter and change the well order'd Government of the Church by Bishops, with their Dependants, a Government honour'd for so many hundred yeares antiquity with so many godly and learned Divines, which hath made this Church famous in the World, with so many Martyrs and holy men &c. Moreover they affirme that their Adventaries now discourage learning, favour ignorant fellowes, Preachers in Tubs &c. countenance Brownists, Anabaptists, Schismatics, Separatists, Sectaries, &c. Thus are they malignant against Religion.

Secondly, they say, they are malignant against Law going about to bring in an Arbitrary Government by voting and making Ordinances, as binding without the King, and by vertue thereof, to seize upon what is the Kings; therefore the Subjects may now look to themselves, by compelling men, that are not willing to assist in this Quarrell, by demanding the twentieth part of their Estates, by voting men Malignants who have not, and doe not according to their Estate, contribute freely to their assistance, by seizing upon their  
Horses,



Horses, Armes, Plate, Money, casting their persons into Prisons, &c.

Thus are they malignant against the Lawes of the Land; and thus each Partic hath found out their Enemy.

*Is this thy case? Alasse poore England, thy wound is deepe, thy remedy dangerous; why hast thou taught thy Children no better? Doe all plead for truth? Doth Truth plead for all? Truth is one, and so are her Children; how is it they are now fallen out? Truth makes peace, Error contention: all is not well; where is the fault? good is the Cause, and one party with it; each is not right: one party must fall; I guesse which it is; I know what I think, but I may be deceived; Ile suspend my opinion till I know their proceedings.*

2. For further satisfaction herein, consider, how each Party having discovered, pursues their Enemy.

First, the Parliament, &c. have pursued the Cause of Religion, in point of Doctrine, after this method, by opening the mouthes of godly; learned, and silenced Ministers by granting liberty without interruption, for the frequent and powerfull preaching of the Word, wherever men will maintaine it; by promising and preparing for the removall and just punishment of wicked scandalous Ministers, by discountenancing Popish Arminians, and encouraging knowne, godly, and Orthodox Preachers.

Secondly, they pursue the Cause of Religion, in point of worship, after this Method; by prohibiting all Popish superstitious Innovations, by tolerating the bare omission of Ceremonies, confessed to be unnecessary, and but indifferent things, and therefore not to be prest upon any men, whose Consciences cannot beare them; by resolving upon the best means they can think of, to find out the will of God concerning his Worship, being very doubtfully disputed amongst the godly and learned Ministers, viz. the choosing of an Assembly of godly and learned Ministers of different judgements in that point, to study, dispute and the best way they can to find out the will of God herein, whose power is onely declarative, and therefore can there be no prejudice by the overtopping number of any one judgement, by voting the abolishing of Bishops being found a chiefe spring of all our troubles in the three Kingdoms: and therefore this Kingdome hath as much reason, with joy and gratulation, to accept of this Act, and the King to confirme it here in this Kingdome, as in the Kingdome of Scotland, and our King in Scotland, had in the same case upon the same grounds.

Thus they have pursued the Cause of the Kingdome in respect of Religion.

Secondly, in respect of Law, they have taken this Course, by taking notice all these incursions which have beene made upon the Law, by illegall taxations, and oppressions of the Subjects, by finding out and removing the roots, springs and causes thereof, as the Star-Chamber, High Commission &c. by discovering, and bringing to condigne punishment, the underminers of Law, whereof there have been Nobles, Bishops, Lawyers, Judges, Pattentees, Delinquents of all ranks, some whereof have fled away beyond Seas, and others into divers parts of this Kingdom, have endeavoured to raise up Forces and strength to over-aw and overthrow this present Parliament, and have brought this designe to great perfection; all which is known and evident in the sight of all men:

For the suppressing of which power, and the further prevention of their increase, by forreigne force, the Parliament hath endeavoured the best way they can; by securing the Ships and Sea-Ports of the Kingdome in the hands of a faithfull and trusty Admirall, and other Officers, by disarming knowne Papists and Malignants interested and active in the Quarrell against them, and by raising up an Army for the suppressing of that Malignant party, raised up for the ruine of Religion, and Lawes of the Kingdome.

Thus the one Party hath managed their controversie against their Adversarie.

Secondly, the other Party hath prosecuted the purity of Religion, before the Parliament in point of Doctrine; by advancing and encouraging Arminian and Popish fellowes, and Tenets throughout the Kingdome as all men know.

Secondly, in point of worship, by introducing, and maintaining many foolish, superstitious, and ridiculous Ceremonies, and Innovations, as is likewise hid from no man, and their method, since they have gotten into an Army, in the prosecuting the puritie of Religion, is by cursing, banning, blaspheming, swearing God sinke me, God dam me; the Divell ram me, &c. with such like horrid oathes, as I tremble to think of, together with mocking, j-ering, scoffing and deriding at those who make conscience of their wayes, calling them Puritanes, Roundheads, Schismatics, Separatists, Brownists, Sectaries, &c. the very name of an honest man, that will not swear, lie and prophane the Lords day, is ground enough for their cruell and inhumane dealings against them, where ever they come. Thus they prosecute the purity of Religion.

2. They have endeavoured to maintaine the life and Power of the Law, Libertie of the Subject, and Priviledge of Parliament before the Parliament, by all kind of injurie, against Law Subjects and Parliaments, as all men know, and sithence the Parliament by disarming the Countreies under the pretence of (a most illegal) Commission of Array, which none of the Lawyers and Judges of the Kingdome dare avouch; but we must believe the Kings word for it, though he say he is no Lawyer: well, the Countrey's disarm'd, and their Armes put into the hands of Papists and Malignants now in the Army, hereby they are disinabled to defend themselves but now must quietly suffer themselves to be plundered, rob'd and undone, the Countreys assent to pay so much now and so much then; and an Army on foot to compell them to pay it, (as absolute Tyrannie as any is in Turkey) and a taste of the Law of the Land; and Libertie of the Subject, which wee are like to have hereafter if this Partie get head.

Again, they (having by wicked Counsell gotten the King from his Parliament; and so sheltering themselves under him) have prevailed with him; without the least pretended cause, to put honest and blameless well affected Justices of Peace, out of the Commission, throughout the Kingdome, (a sad Omen of the Subjects good to any discerning eye) and put in known Malignants in their Roome, to Prick men for Sheriffs, throughout the Kingdome known likewise to be Malignants, &c. and for the Priviledges of Parliament

They maintainethese by declaring and publishing both Houses gyltie of high Treason, and the Earle of Essex Generall of the Forces, raised for the defence of King Parliament and Kingdome, a Traitor, and all his assistants, (comprehending thereby the Parliament) to bee Rebels and Traitors; by prevailing with the King, to cast of his great Councell the Parliament in all matters of Church  
and



and State, to keep from the judicature of the Parliament, known Traytors, and Delinquents, accuted by the Parliament; the Priviledges of the Parliament have been maintained, by abusing, beating, and scorning messengers sent from the Parliament, by calling those that stand for the good of the Kingdome, and Parliament, Rogues, Parliament dogs, &c. in all these things, and in many more of this nature doubtlesse, the Law of the Land, the Liberty of the Subject the Priviledges of Parliament, are aim'd at and endeavoured with all sincerity, and truth of heart, and let any man of the meanest capacity judge the contrary

Thus we see how each Party hath discovered, and pursueth their Eenemy.

*Is this the cause? are these the Parties? are these their practises? what but stupidity can now be deceived? Will Traytors fight for justice? Delinquents, for the Law? the thiefe for the halter? Papists, for purity of Religion? How is the World turn'd upside downe? is Religion preserved by transgression? Piety, by iniquity? Purity, by Popery? then is the Diuell become a convert. Is the Law maintained by illegality? the Subject by oppresson? the Parliament by destruction? then are the Turkes as free as the English. Shall I now question which side is right? then let me question my judgement and reason. I will fight for my God, who gave me my being; I will fight for my Countrey, who gave me my breeding: God and my Countrey gave what I have; God and my Countrey shall have what they gave: Religion binds me unto God, Duty to my King, Nature to my Countrey: If the King calls me to fight against, and the Parliament for God and my Countrey; I cannot obey my King, I dare not deny the Parliament. That this is our case, is as cleare as the Sun; let us heare what Objections can say to the contrary.*

Objections are some in reference to the King some in reference to the Parliament, first in reference to the King.

*Object. 1.* First, it is objected that the King hath made many Protestations, strong asseverations, fearefull imprecations against him and his if ever hee intends the least wrong, but all good both to Religion, Law and Parliament; and shall we not believe the King?

*Ans.* First the Law of God, Nature and Nations doth not binde mee to believe any thing against experience. though affirmed by a King and upon no better ground than his bare affirmation.

Secondly, we question not the Kings intent against God and the Kingdome; but we know that the Army raised up by his Authority is for the subversion both of Religion and Lawes; and that those that are now the Kings Counsellours have alwayes and now doe endeavour the rooting up of both.

Thirdly, the King may be deceived by false Prophets and wicked Lawyers, who may suggest this to be Religion and that to be Law, which is nothing but Popery and illegality, and so he may protest, and that from his heart (being deceived) that he intends nothing more than such Religion and Lawes.

Fourthly, it is not unknowne what Protestations were made to maintaine Religion and Law, the Property of the Subjects, &c. even in the height of all former Popish Innovations and illegall taxations.

*2. Obj.* Another Objection is, that the King pleads personall wrongs in taking away his proper Rights his Cinque Ports, his Navie his Magazin, bought with his owne money, which are his owne as properly as any mans Jewells or Plate is his owne.

*Ans.* First, the King had nothing of this kind, but either it was committed to his trust by the Kingdome, or purchased by his Moneys: if committed to him by the Kingdome, it was for its preservation, not for its destruction: if so be that that was committed to the King by the Kingdome for its preservation, is it by the Votes and Apprehensions of the Representative Body of the Kingdome (the best Judges herein) like to be perverted to its ruine and destruction? the preservation of the Kingdome being the chiefest Law, doth dictate unto the Kingdome its owne security by seizing upon those Weapons, Armes, Magazines, &c. which (prepared for their security) are now intended for their owne misery.

Secondly, if it were bought by the Kings proper Moneys, it was bought for the good or hurt of the Kingdome; if for the hurt of the Kingdome, the Representative Kingdome that knowes no Law, but *salutem populi*, apprehending our misery ought to prevent it by seizing upon their Ammunition; for if a Master of a Family by Neighbours, should be stirred up against his Family, even to kill and murder his owne Family: is it not lawfull for his servants to seize upon those weapons which he had bought for the same purpose, and prevent such a designe?

Secondly, the Parliament is the Kings greatest Counsell, by whose advice he ought to be guided: if he will suffer himselfe to be ruled by a knowne Malignant Party, against the Parliament, and by this meanes, they procure the strength of the Kingdome into their own hands to ruine and destroy the Parliament: is it not lawfull to prevent it by securing the Ammunition? just so is our case as may be at large shewed.

Thirdly, the *Parliament* is to judge both what is good for the King and Kingdomes welfare: if Enemies to the King and Kingdome shall by secret insinuations, get into his favour, and suggest those Designs which will utterly undoe the Kingdome, and the King shall with all Preparations addresse himselfe, according to these suggestions; ought not the Parliament (if possibly, out of loyalty to the King and love to the Kingdome) to prevent this by seizing upon those Weapons that may further the same?

3. *Object.* Another Objection is, that the settling of the *Militia* is not in the Parliaments power, and that the *Parliament* cannot doe it without the King.

*Ans.* There have been sufficient Answers for the legality of it, by the Parliaments Declarations already: but now for the rationality and equity of it, much may be said; the King hath been sought unto for his consent therein, and will not grant it; what must be done?

Either the King must settle it without the Parliament, or the Parliament without the King; the Parliament cannot consent to the King to settle it without them: because he will not hearken unto their advice (as he should) but unto the advice of those who will settle it to the Kingdomes ruine: for let men of any indifferent judgement give out their opinions into whose hands the *Militia* had beene settled, and what the issue thereof had been before this day, if the King (mis-led by such a Counsell as he is) had settled it, surely the Commissioners of Array will dictate to any discerning eye, what kind of Parties they should have been: therefore the Parliament, *necessitatis causa*, & *ad salutem populi*, (their only rule) must settle it without the King.

4. *Object.*



4 *Objeſt.* The lawfullneſſe of taking up Armes in this caſe is very queſtionable, becauſe it ſeemes to be againſt the King and many Preachers both by their Sermons and Writings determine it Rebellion and utterly unlawfull: and that wee ſhould ſuffer, rather than reſiſt, according to the practice of holy Martyrs in *Queene Maries* dayes, &c. and the very Cavaliers demand with what conſcience can we take up Armes againſt the King &c.

*Anſw.* Firſt, it would not be amiſſe to obſerve thoſe Preachers, who are ſo carefull to reſolve doubtfull Conſciences in this caſe, after this manner; ſurely if we note how tender they have beene formerly unto weake and ſcrupulous Conſciences, we have more reaſon to ſuſpect, that their deſigne is rather to raiſe up and make ſcruples then to anſwer them at all.

Secondly, it is good to obſerve all what intereſt they have in the Cauſe it ſelfe; ſurely if the Cauſe be againſt Popery and Prælatie, it is no mervaille that the Popiſh and Prælaticall faction (who knowes little Conſcience out of their owne Cauſe) pleads conſcience ſo much; enquire of them whether it be lawfull to joyne with the worſhip of God corrupted with ſuperſtitious and humane inventions; they will tell you you are more precise than wiſe, and what need you be ſo ſcrupulous, &c. but now they are of another mind, and it is obſervable, that men of no Religion or Conſcience in Gods Cauſe, would faine make Religion and Conſcience plead for them in their owne Cauſe.

Thirdly, It is good alſo to ſee how carefull theſe men have beene to informe the King in his duty (having the beſt opportunity hereunto) and in matters of Conſcience about this Warre; no in this caſe, as in the controverſie with our Brethren the Scots, they ſay to our King as the 400. falſe Prophets ſaid to *Ahab* goe up to *Ramoth Gilead* and proſper; and it is obſervable alſo, that theſe men (who pretend ſo much zeale are moſt ſeditious, factious and ſchiſmaticall fellowes in the Kingdome and chiefe cauſers of the preſent diviſions amongſt us.

Fourthly, Thoſe Preachers that plead it to be Rebellion to take up Armes in this Cauſe againſt the King (as they pleaſe to miſcall it) doe not plead it rebellion in the States of *Holland*. nor in the Prince or Orange to be the Rebell generall againſt the King of *Spaine*, although they take up Armes againſt him, and although we have every way as much warrant from the Law of God, our Nation and Nature it ſelfe ſo doe as they have, they know this Doctrine is repugnant to their deſignes and will not pleaſe.

Fiftly, as for their inſtances of holy Martyrs in the time of *Queene Maries* dayes (after whoſe example they would have us yield paſſive obedience, and not reſiſt, as they themſelves have followed the ſteps of thoſe who did perſecute theſe holy Martyrs ever ſince to their power) they are to little purpoſe; for the Lawes and Statutes of the Kingdome are altered and reverſed which gave life unto this Argument: and that which was lawfull then is unlawfull now, and that which is lawfull now, was unlawfull then; for which we may thanke a Parliament: and in fighting for the Parliaments Cauſe, wee fight not againſt, but to defend Authority, and for the King and not againſt him, having what Authority he hath confirmed and eſtabliſhed by the *Parliament*.

Sixtly, there have beene ſufficient Anſwers to this Objection, to prove the lawfullneſſe of taking up Armes in this Cauſe, for the ſatisfaction of truly tender

der Consciences, by divers Bookes made by godly and learned Ministers, viz. a Booke intituled *Anticavalierisme*, made by Mr. John Goodwin, and Mr. Burrough his Postscript to his last Booke upon the name of the Lord of Hosts; in Answer to Doctor *Ferne*, &c. Besides many other Bookes and Sermons of this kinde, where men might have satisfaction in abundance; &c.

Seventhly, as for an Answer to the Cavaliers themselves, who demand with what Conscience we can fight against the King (as they are taught to miscall it) they are capable of no other but this; that when they will satisfie you with what Conscience they will drinke and be drunke, whore and be damnd, and choose rather to goe to Hell with their Comrades, than to Heaven with the Round-heads, with what conscience they blaspheme God, curse sweare, rob plunder kill murther &c? Then will you tell them, with what conscience you take up Armies in this Cause; surely, if the tongues of all the blasphemers amongst them were bored with an hot iron, and of the Swearers were clipt, you should hardly from the greatest to the least of them understand whether they speake English in asking, with what Conscience you doe so.

These were the Objections concerning the King.

There are likewise objections concerning the *Parliament*.

1. *Object*. The King is not with them, nor many Lords and Commons, &c. This hath been suggested if it were possible to blind poore ignorant people, and to possesse them with a conceit, that therefore they are no *Parliament*, though in plaine termes they will not affirme so much.

*Answer*. Well, what then? are they no *Parliament*? they will not *totidem verbis* affirme this: they have more wit; but they would have others make that inference; for they buz this abroad, that the greatest part of the *Parliament* are with the King, and many now in the *Parliament* doe not consent to the Votes that are past; and yet they put forth their Votes, Ordinances, &c. in the name of both Houses of *Parliament*; and therefore they would have you make the inference, viz. that they are not the *Parliament*; therefore it is not amisse to answer this tacite and silent Objection; for Answer therefore.

First, they were a *Parliament*, none will deny that.

Secondly an Act hath been past that they shall not bee dissolved but by an Act made in *Parliament* by the major Vote; and is there such an Act yet past? no man can prove that.

Thirdly though many are not in the *Parliament*, which are Members, yet they should be there, and they have been summoned to be there; and it is their delinquency and carelesnesse of, or malignity to their Countries good, that they are not there; and some of them most unworthily and unnaturally are in actuall War against the *Parliament*, are they no *Parliament*, because such as these are absent?

Fourthly, the King doth alwayes call them his Houses of *Parliament*, and therefore who can question it? but the truth is, they suggest many things to deceive the common people, as if we were the only Nation of Fooles in the world.

2. *Object*. Some furious spirits in the *Parliament* compell the rest to doe what is done, and those are put out in name of the *Parliament*, &c.

*Answer*. First, doth not this cast an imputation upon the Nobility, and the greatest



greatest part of the commons, of weaknesse, if not of absolute folly, that they should be led by a few factious spirits in all their *Votes* and determinations?

Secondly, were not the unjust and illegall dissolutions of Parliaments grounded upon exceptions against some particular Members, under the name of a few factious and seditious persons? as all men know.

Thirdly, suppose that the rest were advised and mis-led by the Councils of those few, against their owne judgements, who are called factious and seditious (which can never be granted untill a Parliament be chosen of such as will believe it) are they not the Votes of the Parliament, when the major part shall passe them? truly, it argues they want matter of accusation that make use of such silly shifts as these are.

3. *Object.* The Parliament goes about to alter Religion, to bring in Brownisme, Anabaptisme, &c.

*Ans.* First, it is false, for none can accuse them in respect of the Doctrine of the Church of England, which is the maine of Religion; and seldome are men said to alter Religion but in point of Doctrine.

Secondly, it is reformation of government (confest on all hands to bee corrupted) which they endeavour; and if there be no need of Reformation, why were there so many complaints made hereabout?

Thirdly, suppose they should goe about to alter Religion (which we will never grant, except they were such as their accusers) who could hinder them? may not they (if they see cause) alter Religion as well as former Parliaments?

Fourthly, as for those scandals of their intentions to bring in Brownisme, and Anabaptisme, &c. it is notoriously knowne that under the name of Brownist, and Anabaptist, by the Prælatiack Party (the Oracles of the Court) are alwayes understood all such who dare not out of Conscience submit to those unwarranted Ceremonies by them introduced into the worship of God. Men that will not sweare and lie, blasphemee Gods name and prophane his day, are the Sectaries, Brownists, and Anabaptists of these times.

Lastly, these men either understand not what Anabaptists are; or else speak very unadvisedly in charging the Parliament with Anabaptisme: for one of the maine points of Anabaptisme, is that no man ought to take up Armes in the cause of God at all, but rather to suffer, to plead and contend for the truth by no other weapon than *lachrymis & precibus*, and if the Magistrate should take away our Religion, yea cut our throats in that cause, we must patiently submit, &c. Now if we consider what Doctrine of this kind the Prælatiack Party have lately broached abroad, they may better learne to charge Anabaptisme.

Lastly, Consider which of these two parties are most likely to goe about to alter Religion, either that party that consists of knowne Orthodox, Godly and Religious men, whose judgements and practises have alwayes been towards piety and purity? or that party which consists of the Popish and Arminian faction? and whereunto all the Papists of the Kingdome personally and virtually come to yeeld their assistance; which is the very case of the adverse party against the Parliament; that there is a going about to alter Religion by them, is evident and therefore if Popery be worth fighting for, let them not be ashamed of it, but let them speak plainly by their words, as well as their actions:

ons; but the truth is, if they should doe so, they could not procure so many to help the whore as they do.

*Object. 4.* Another objection concerning the Parliament is this: That they goe about to bring in Arbitrary government; to impose taxations upon the Subjects without the King; to demand the 20th. part of mens estates; to seize upon their Armes, Houses, Moneyes, Plate, &c. and all without the Kings consent.

*They pleaded for Property; loe where is Property?*

1. We have committed unto them all that we have; to be disposed of for the publique good as being confident of their love unto us; which we never did to the King: We have committed unto them the safety of the Kingdome, and that is the Rule they should walke by (if they discharge that trust committed to them) suppose the King misled by wicked Councell, should make Warre against his Kingdome; the Parliament must endeavour to preserve the Kingdome; this they cannot doe, but by forces raised to that purpose; and this will require moneyes, and the King will never grant moneyes to bee raised for any such designe, will he thinke you? If the Parliament hath not power therefore to impose taxations to raise moneyes to maintaine the Warres, for the preservation of the Kingdome, especially when men will not voluntarily give their assistance; then is the Kingdome without a Remedy in such cases, and so a Parliament is but a meere cipher and of no use.

2. Suppose that a wicked faction should counsell the King to set up *Prerogative* above *Law*, and to make his will the Law of the Land; and they tell him he hath but the name and not the power of a Prince, except he doth so: Well, it is replied, this cannot be done, except that power be conferred upon him by Parliament, otherwise the People will not beare it. They advise him further to call a Parliament, and tell him they will use such meanes for the election of such throughout the Kingdome, which shall be willing to such a designe: well, the King calls a Parliament, their designe in election failes; this Parliament now called seeke not the subversion but the confirmation of the Law of the Land, Liberty of the Subjects, &c. Well, these wicked Councillours suggest unto the King, to take away five or six at a time of the chiefe Members (whom they conceive to stand so much against this designe) under pretence of accusing them of high Treason, &c. so that the rest may feare, and yield to his will: well, this Councell is taken, but the Parliament will not part with their Members in any such ill gill way; what must be done now? well, they tell the King they will raise some Forces, for they are many and great Persons, and if the King will be with them in this designe, they have a thousand lies to deceive the people; this Councell is taken, an Army raised, they grow big, and appeare strong; if the Parliament now hath not power to tax the Kingdome without the King in this case, to raise moneyes to maintaine an Army for its defence, then is the Kingdome utterly undon.

3. The Army raised up against the Kingdome consists of our owne unnaturall Country-men and the maintenance thereof hath an influence throughout the Kingdome; it concerneth therefore the Parliament to finde out and Censure Delinquents herein. Now having a long time required voluntary assistance from the Subjects for the defence of the Kingdome, they Vote (as very well



well they may, being the onely Judges in this case) those to be Delinquents that have not lent the 20<sup>th</sup>. part of their Estate, and directly or indirectly to assist the adverse Party of our unnaturall brood, who endeavour the destruction of the Kingdom, and I hope in such cases at least, they may censure such Delinquency, and seize upon their Arms, Horses, Moneys, and Plate, and secure their persons, lest they prove our ruine and destruction.

4. Let all men consider, whether the Subjects good and benefit be the ground of all those cautions and caveats concerning the Parliament, which we have from many Declarations & Expressures set forth under the Kings name; surely if we look back upon the demands of no lesse then 12. Subsidies to undoe us in maintaining the War against the Scots; If we look upon the present illegall assessing of severall Counties, and compelling them by an Army on foot to pay it. &c. we have very little reason to judge any such matter.

These, and many the like objections are made and easily answered by any judicious and reasonable man.

*My present satisfaction is beyond my present doubt; could I alwayes thus be satisfied in my doubts, I should not be to seeke in my Resolutions, but thus is my case; what purposes are built up by such as is my present satisfaction, are throwne downe againe by politique and cunning future Declarations and expressures from the adverse Party.*

A present continuall remedy for that. will be the sodaine summoning up of your experience in these short and briefe considerations.

1. Of what the Parliament hath done already for us, which malice it selfe cannot deny.

2. Of what they may doe every day against us, if they please.

3. Of the sad consequences of their dissolution, as the case of the Kingdom stands.

4. Of the sad usage of those, in severall parts of the Kingdome, who have beene deceived by their Declarations and promises, where ever they come.

5. Of the quality, Religion, and practises of the adverse party, and their relation both by Religion, and otherwayes to the Rebels in Ireland.

6. Of former like Protestations, Imprecations, promises, cunning and politique Declarations, in the controversie between us and the Scots, &c. Digest these and the like considerations seriously in your thoughts, and when you can perceive satisfaction herein, be deceived if you can.

From the present state of the Kingdome, we cannot but take notice of these particulars.

1. We now see the grounds, ends and aimes of the over-spreading of this Kingdome with ignorant and non-preaching or Popish and superstitious Ministers; namely that by the ignorance of some, and Idolatry of others, this designe of bringing in Popery and slavery into the Kingdome might prosper; for none but ignorant fools will fight for slavery, and superstitious Formalists for Popery, or superstition.

Where prayers and preaching are all in formality, where Sabaths are spent in sports and sensuality there is a foundation laid for Popery, and slavery: and by these weapons hath the Pope subdued the greatest part of the Christian world: God and the Kingdome have now no such enemies; as where men have bin poysoned with a superstitious ignorant Ministry.

2. From the State of the Kingdome we may observe the great Hypocrisie of these times : Lies and Hypocrisie have begotten an Army against Truth and Sincerity; *Natura sequitur semina quisque sua*. Its no marvaile that that party speak lies in hypocrisie in all their words; write lies in hypocrisie in all their Declarations, act lies in hypocrisie in all their conversations; fight for lies and hypocrisie in their contentions, which is begotten and maintained by lies in hypocrisie; this party where ever they come it is for the good of that place, the preservation of those Countries, if you will beleve lies and hypocrisie: this party if you will yeeld your selves up to them, will not plunder you, will not prejudice you, will pay for all that they have, do no man wrong: If you will beleve lies and hypocrisie; this party fights for the true Protestant Religion, the Law of the Land, Priviledges of Parliament, Liberty of the Subjects: If you will beleve lies and hypocrisie this party say the Parliament would make you slaves, change your Religion, destroy your King, undoe your Kingdome: If you will beleve lies and hypocrisie: This party where ever they come, will tell you, that they have prospered in all the Controversie, had the better by much at *Keynton* Battaile, that they might have easily come to *London* when they came to *Brainford*, if they pleased: but they had not the least thought of plundering the City if you will beleve lies and hypocrisie: This party will tell the places where they are, that *London* is divided, and cutting of one anothers throats; that they have 30 or 40 thousand there on their sides; that *London* is almost starved for want of Victualls, if they will beleve lies in hypocrisie: Never such an Army of prophane liers and hypocrites, but its no marvaile since lies and hypocrisie brought them together.

3. The present state of the Kingdome sheweth the great and dreadfull blood-guiltinesse of our times; the blood of Christ, the blood of Saints, the blood of many poore ignorant people lies heavy upon some great Persons and Families in this Kingdome: when the blood of Christ, of *Laine*, of good, of bad shall joyntly scrich in Gods eares, how shall he not heare? The cry of the Widdows and Fatherlesse calls for vengeance, how shall he not heare? What murther did ever swim to Heaven in blood? Murther, (though secret, and but once) seldom escapes undetected, unrevenge; what vengeance might those expect, who have been the proper causes of the bloodshed of thousands? God give repentance unto life, that blood-guiltinesse follow them not to death.

4. From the State of the Kingdom we may observe, the damnable contempt of the Gospel of grace in this Kingdome: O ye wretches! what injury hath the Gospel of Grace done you? wherefore go you about to kill it? many good works it hath done for you, for which of these would you destroy it? Is it because it would teach you to be happy for ever? Is it because it would save you? Is it because it hath brought along with it peace, plenty, preservation? Is it because it hath made you the only *Canaan* of the World? the envy of Nations? a terrour to your enemies? the delight of your friends? for which of those good workes would you destroy it? Have you not wronged it enough already by stopping the current of it? hindring the progresse? darkning the glory? banishing, imprisoning, abusing, mocking and persecuting the Children of it? But must you now seeke the life of? and will you doe this under the pretence of fighting for it? What? *Jesus* with a Kisse? What? Crowne Christ with Thornes,



Thornes againe, in opposing his Truth? spit in his face againe, in despising his Word? dissemble like Iewes with Haile, Haile, and hang him on the Crosse? take heed, the Gospell may save those that killed Christ; but Christ will never save those that kill his Gospel: hath not this tyed fast the three Crownes upon the head of your King? succeeded you in all your enterprises? made you famous in all the world? hath the Gospel or its Children done you any hurt, that you now goe about to ruine both? have you not sinnes enough to plead against you? but you must engage Christ, and his Gospel, and his people against you at the great day? would you make sure the deepest, the hottest, the dreadfulest part of Hell? is this your ambition? What? is your aime at the heart of God, his Gospel? at the eye of God, his people? God give repentance unto life, before this also pursue you to eternall death.

5. From the present State of the Kingdom wee may with admiration behold Gods mercy to unworthy England, O England wherefore art thou not destroyed? is it from the care of thy Governors? the wisdom of thy Counsellors? the faithfullnesse of thy State Officers? is it because thou hast wanted enemies abroad? hast no Traytors at home? art at union with thy self, that thou art not destroyed? is it because thy Prophets have beene faithfull? thy Iudges impartiall? Gods worship purely administered? his Sabbaths sanctified? is it because thou hast beene thankfull under mercies? fruitful under meanes? kindly entreated Gods Ministers? loved his people? if not for these, wherefore art thou not destroyed? have thy Pilots sought to split thee upon the Rocks? and yet art thou not destroyed? have those who should have bin thy Fathers, thy protectors, sold thee, tampered with other Nations for thy ruine? and yet art thou not destroyed? have all the sad Omens of ruine been upon thee? and yet art thou not destroyed? hast thou bin more unfull then many Nations laid in the dust, and yet art thou not destroyed? have there bin so many plots and projects, so contrived, so carried on, and yet not destroyed? hast thou bin so neere ruine so many times, and yet not lost? have there bin so many factors for thy destruction, so many Traytors to thy peace, scattered throughout the three Kingdomes, and yet preserved? If thou hast any ingenuity, any morality, any grace, admire Gods mercy, and be thankfull.

6. From the present State of the Kingdom we see what will suddenly become of us, if God doth not give us hearts to prevent it; all you that would not bee Papists, stand forth now, if ever, and fight for your Religion, all you that would not be slaves stand forth now or never, and fight for your liberty. Consider the consequences.

1. Of losing } The day.
2. Of getting }

1. If you lose the day, you lose all; you are undone in your estates, undone in your liberties, undone in your poore posterity; you and they were as good bee in Turkey, nay which is worst of all undone in your Religion, you may write *Ichabod* upon all.

2. If you get the day, you and yours are made for ever, your freedoms will be recovered and confirmed, your estates secured, Religion purified; you shall see such daies of light and life, as will make you forget all your nights of griefe and sorrow.

Thirdly, consider, Christ hath forewarned us of the sorrows of latter daies, of Wars and rumors of Wars; that the Father should be against the Childe, and the Childe against the Father, that his cause should make a breach in the nearest relations, and of many troubles; but withall adviseth us not to be troubled, but to rejoyce and to be exceeding glad, because our Redemption draweth nigh; out of this eater will come sweetnesse, and light out of this darkness. the immediate fore-runner of a cleere and warme day is a misty morning: Christ ascended from his Crosse to his Crown, so shall his Churches, though now for a little while the cry of the Churches of Christ be; how long Lord, how long, &c. yet suddenly their songs shall be; Babilon the great is fallen, is fallen; he will shortly take downe your harpes from the Willow Trees, and teach you to warble out the Songs of Sion in the Land of Canaan.

Fourthly, consider that God will doe his great wonders of judgement upon the wicked of the World by his Church and people, &c. at a time when they shall bee most confident of utter ruinating his Church; the whole current of the Scriptures declares, that God will make his Church his Battle axe and weapons of his Warfare; that by his Churches he will beat in pieces all the Nations of the Earth, and that hee will make Sions hornes Iron, and her hooves Brasse, &c. and that Ierusalem shall be a cup of trembling, and a burthen-some stone, and that all that burthen themselves with it, shall be broken to pieces by it, and though men gather themselves together, yet they shall be broken to pieces, with many promises of this nature, never yet per-

formed, and for the time of it, it shall be when they say, *let our eye looke upon Zion, and let her be defiled*: It shall be then, when all the whole Earth shall bee fil'd with admiration both of the suddainnesse and irrecoverablenesse of their ruine.

Fifthly, Consider that the state of this present time, and the face of things now doth abundantly intimate, that this cannot be long, and that the very quarrell in which Antichrist shall fall, and the Churches of Christ shall rise, is now begun in this Kingdom: For

First, the cause is purely the glory of Jesus Christ, his Word and Worship, this is the very quarrell between *Christ* and *antichrist*, *Michael* and the *Dragon*, as the word intimates.

Secondly, the followers and fighters in this Battell are the Angels of *Michael* and the *Dragon*, who rank themselves on the one side, but godly honest men, &c. and on the other, but Papists and Atheists, &c.

Thirdly, this quarrell is generall, as the last and greatest quarrell must be; for the good Party now through the Christian world, waits with prayers and teares for a good successe here in *England*; and the Popish partie also with all their endeavours, in *Spain*, *France*, *Ireland*, *Denmark*, &c. seek the furtherance of successe on their sides.

Fourthly, God hath hitherto managed and followed the Cause after the same method as he will in that quarrell: *Michael* will not goe but with his Angels but yet he will to manage the businesse, as that it shall appeare that he is *Michael*, the mighty God: and hath he not done so in all the Battels hitherto in this present Controversie? Hath he not appeared in glory at *Keynton* Battell, to the terrour and amazement of the Adversaries (though like hardened *Pharaoh's*) they will not acknowledge Gods wonders, how did he appeare at *Brainford*? though our Adversaries brag at the successe therof? as they may with everlasting shame and reproach for their Treachery, Cruelty and Cowardize, when they came with a full intent to be drunk with our blood, and to swell with our wealth, to plunder our City (though they have the face to deny it; when some of the chiefeest of them sent word to some of their friends in *London* to change their lodging, and secure themselves in such and such places, intimating their intentions of blood, &c.) yet how did God drive them away by two broken unprovided Regiments, though they came intentionally; the whole Army consisting of many thousands, &c. how hath God appeared at *Winchester*? at *Chichester*, &c. surely all this doth afford matter of encouragements in this Cause.

Therefore, if any considerations of the right or left hand Liberty or Religion, inward or outward man will take hold upon us, we should hold on in the worke, and give out our selves in our Prayers, Estates and Persons, now or never; better it is to part with some now like men then with all hereafter like slaves; did you but know the consequences of this Warre, you would count it the best Husbandry to spare from your backs and bellies to maintain it: be not deceived with conceits of a Peace, and an Accomodation; let the hatefull memory of that man be written in blood, who delights in blood; yea, let him have blood to drink for he is worthy; let inward and outward trouble be his portion that desires not Peace with truth and holinesse: but there is all improbability (at least as yet) of any such Peace; for the interruption of the Protestant cause in *Ireland* occasioned by, if not aim'd at in these present distractions, the insurrections of the Papists, and the risings up of severall Armies throughout the Kingdome (besides the greater Body with the King) to wit, the Earles of *Newcastle*, *Cumberland*, *Worcester*, *Sir Ralph Hoptons*, &c. the continuall Discoveries of Preparations beyond Seas by Factors gone over to that purpose for Armes, and Ammunition, &c. are sufficient intimations to any man of the meanest capacitie, that it is very unlikely that we shall have a good Peace from them, as the case now stands. The Peace of the Gospel and of the Kingdome is the Crown we fight for; and therefore our Parliament Worthies are now labouring for such a Peace without any more shedding of blood; which if it could be attain'd, would be the joy of every honest heart; only this we feare, our Enemies Deligne in pretending a desire of Peace, is to delay (if possibly untill the Spring, in which time they hope to gather strength, and recover that blood, which (though they will not confesse) they lost in the Fall. Happily they intend to make up their number again with an Army of Irish Rebels; (for doubtlesse the Irish and English Rebellion against the Peace of the two Kingdomes is all of a blood and breeding;) but let them come, we feare nothing, that blood is as corrupted as the former, and God will let it out: Our Cause is good, God is with us, and their Rock is not as ours, our enemies themselves being Judges: He hath shewed himselfe glorious in his holinesse, fearfull in praises, working wonders: He hath thrown down mountaines, fill'd up vallies, renewed his works of Wonders: Be bold and confident, that beleiving in his Name without feare, be